

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 16.

NEW-HAVEN, SEPTEMBER 17, 1831.

VOL. XVI.

MISSIONARY.

From the London Missionary Register.

CHINA.

From Canton, Dr. Morrison writes, on the 10th of January—

"I regret that a wider door is not opened to send the words of eternal life through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word. Three modes are being put in operation; the British and Foreign School Society's Scripture Lessons; Dr. Hawker's Help to Prayer; and sheet tracts, containing only scripture quotations. I have a confidence and a hope in the pure text of holy scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leangasa wrote out, for a sheet tract, that forcible and inimitable exhibition of the vanity of idols, contained in Isaiah, chap. xlv.; which happened to be the lesson of the day, and was read by us, in our little (unseen) native congregation.

"Afa (as we abbreviate his name) explained the scriptures to his aged pagan father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened. He listened to the word; and knelt down to join in prayer to the living and true God, through Jesus Christ."

THE ARMENIANS.

Mr. Dittich, employed by the German Missionary Society, writes from Shusha as follows:—

"On the 10th of July, we were rejoiced by the visit of our dear Armenian brother, Hakub; who has already, for a considerable time, with great zeal and activity, done whatever was in his power to promote christianity among the Mahomedans, by conversation and by circulating books among them. He could not remain long with us; but hastened, after a few days, to his poor people at Baar: where by christian intercourse, by recommending our books, and by his exhortations, he was anxiously engaged in making known the way of eternal life.—This course he continues daily, from morning till night, among Tartars, Mahomedans, and Armenians. The Lord has given to him a learned tongue, to speak as necessity requires, our books are now circulated about in the houses more than ever before.

"In the mean time, enemies are rising against him and against us; and they frequently try to entangle him with ambiguous questions. A great excitement prevailed, and many threatened him with persecution and punishment; but he trusts in God, and is without fear.

"Mr. Dittich mentions a discouraging circumstance, that some Armenian priests had excited and carried into effect a persecution against Moses and Parsegh, two dear brethren, who are engaged with the Missionaries, but belong to the Armenian church. They were brought, therefore, to Tiflis, in order that their cause might be heard by the Governor. They were both full of confidence in the mercy of God. Moses said—"I am quite unworthy to suffer for the name of Christ, and to be despised for his sake." This event will certainly, painful as it is on the one hand, not be without good effect on the other. Many Armenians took the truth and the good cause into much more serious consideration than before; and congratulated the two deacons on their journey, for being called to bear testimony to the name of Christ before friends and enemies."

RETURN OF MESSRS. SMITH AND DWIGHT.

It is with no ordinary interest, that intelligence is now communicated of the safe return of Messrs. Smith and Dwight to Constantinople, from their long and important, but hazardous tour among the Armenians of the Caucasian regions. Just about a year had elapsed since they left Constantinople on their way to the east. Their return was on the 25th of May. The following letter has been received from Mr. Smith, written the day after his arrival.

My dear brother—As the post is leaving for Smyrna, I seize a moment to inform you of our safe arrival at this place, knowing that you will participate in the extreme pleasure we feel in finding ourselves again so near our friends. We left Tebrez, in Persia, on the 8th of April, and have come by way of Bayazid, Erzeroom, and Trebizonde; and have the greatest reason to be thankful to God, that we have been preserved through so long a journey, attended, as it has been, by so many exposures to rain, and snow, and the inhospitality of the Kurds, who inhabit a part of the region through which we passed.

We were prevented from returning by way of Syria, according to our original design, by the disturbed state of the pashalic of Bagdad, through which we should have been obliged to pass. We had contemplated that part of our

journey with much interest, from the hope of visiting a large body of Nestorians in the vicinity of Mosul. But we obtained very satisfactory information, while in Persia, that a great part of them, together with the patriarch of El Koosh, have been for many years united to the papal church. We are, therefore, the less disappointed in not having been able to complete our design, though very sorry to receive so bad a piece of intelligence.

Before leaving Tebreez, we made a very interesting visit to a body of Nestorians in the province of Roomia, and had interviews with four of their Bishops. The result of this visit, as well as of our inquiries among the Armenians, we hope to lay before the Committee soon after our arrival at Malta.—*Missionary Herald*.

LETTER FROM PALESTINE.

Extract of a letter from the Rev. Isaac Bird, Missionary to Palestine dated

BEYROOT, April 28.

"You will expect to hear as usual, a little of our Syrian news. First, our Pasha has had a war with the Samaritans, (the people of Nablus the ancient Sychar,) who, having been given over from the Pacha of Damascus to that of Acre, were unwilling to give up their castle to be occupied by the troops of the Pasha. A few scores of lives only were lost and the castle and country subdued. The people of Damascus are unwilling to keep pace with the Sultan in his new measures. Some weeks ago they rose upon the Sultan's officer, who had been sent to number the houses and lay a tax upon the Moslems, and killed a number of men. The officer escaped, proceeded to Acre, and passed through Beyroot on his way to Constantinople. The Pasha of Bagdad is at war with the Sultan, and so are the Albanians. The latter it is said have gained some advantages lately over the Turkish troops. The plague appeared in Acre last spring in a convent of Roman Catholics, and nearly all in it died. This year it appeared again at that city, and is said to have been very fatal. We expect every day to hear of its having broken out in Tyre, in Sidon or Beyroot. The Pasha takes strong measures to prevent the contagion from spreading, and possibly he may succeed. This is the fifth successive year in which the plague has shown itself on this coast.

As to the religious news there is little to be mentioned. Every day there is a little done but it needs the sum of many days together to make any thing worth mentioning. We have a late case of seriousness in the wife of the Armenian Bishop, who led the van in breaking away from his Church traditions, and made himself "the husband of one wife." She is likely to come before him into the kingdom of God. Wortabet one of the Armenians who was admitted into the church, is apparently doing good at Sidon. There is now here an ecclesiastic from Smyrna, who baptized a number of those Jews at Constantinople. He was persecuted and banished for the part he took, and is now apparently a speculative evangelical believer. He says there were hundreds of Jews at Constantinople who would have been wil-

ling to be baptized, but the Armenian Patriarch and the government interfered to prevent them. It is said there is to be a general council held at Constantinople this year, for the purpose as is supposed of discussing the measures of a union of the churches. Great events are in the womb of Providence. Let us be much at the throne of grace."—*Bos. Rec.*

LETTER FROM SMYRNA.

SMYRNA, June 1, 1831.

To the Editors of the New-York Observer,—

Gentlemen—Vessels arriving in America about the time this reaches you, will probably bring some alarming accounts respecting the plague. To quiet the apprehensions of friends, I am happy to say that for two days no new case has been reported, and by many it is even doubted, whether any genuine instance has actually occurred. Our schools, which have been wholly suspended for a week, will we trust be shortly resumed.

It gives us pleasure also to inform you of the safe arrival of Messrs. Smith and Dwight at Constantinople, after a year's absence in Armenia and Persia. Mr. Goodell, with his wife and family, are now here, on their way to Constantinople. Miss Reynolds, our missionary associate, who has been suffering from ill health for some time past, but is now better, accompanies them, to try the effect of a change of air.

Our hearts are greatly rejoiced by the glad tidings which reach us from so many parts of our country, of the precious seasons of refreshing which the churches are permitted to enjoy. Oh! when it is well with them, will they not intercede for these dry and thirsty lands, which, since the early days of Pentecost, have been as the heath in the desert, that seeth not when good cometh?

BURMAH.—A great demand exists in Burmah for tracts, and portions of the Scripture, and every inducement is furnished to provide an adequate supply. Mr. Judson, under the date of November last, thus writes to Mr. Bennett. "Visitors come from all parts of the country. We want thousands of the Catechisms, the View, the Balance, and the Investigator. We shall want a thousand or two of the Gospel of Luke, after the Scripture Extracts are gone. I am more and more convinced that Burmah is to be evangelized by tracts and portions of the Scripture. They are a reading people beyond any in India. The press is the grand organ for Burmah. Every pull of the press throws another ray of light through the empire."

Ch. Hatch.

BAPTIST INDIAN MISSION.

Letters from the Rev. Evan Jones to the Corresponding Secretary of the Baptist Board, furnish the following gratifying intelligence from the Cherokees of Valley Towns.

June 21.—The members of the church who live at a distance, are becoming so numerous, that it is scarcely possible for all to attend at

one place of those who were thus circum-
stanced, we appointed a sacramental meeting,
for last Sabbath, and the Saturday before at
Deeshbaca, about 18 or 20 miles from hence;
situated in the beautiful Valley, which gives the
name of Valley Town to this part of the na-
tion.

We assembled around the Lord's table and
gave the right hand of fellowship to fourteen
or fifteen, who approached this sacred ordi-
nance for the first time.

At the conclusion of the service, I perceived
many persons in the congregation greatly af-
fected. We therefore invited them to come
forward and occupy a seat prepared for the
anxious inquirers. Immediately the seat was
full. Several more were cleared and filled al-
so, with sinners weeping and mourning for
their sins. Every breast seemed to be full, and
every heart overwhelmed with various emo-
tions. Some bowed down under the guilt of
past sins, some hoping in the atoning blood of
Jesus, while many bosoms swelled with grati-
tude to see their parents, wives, husbands, chil-
dren, yielding to the gentle sway of the blessed
Saviour, and manifesting a willingness to leave
the drudgery of Satan. The mourning peni-
tents were of all ages, from eight or nine, to
upwards of eighty years of age.

June 27.—I have the unfeigned pleasure to
inform you of the baptism of four more Chero-
kees, on a profession of their faith in the Son
of God.

Our meeting yesterday was attended with
the gracious and powerful influences of the Ho-
ly Spirit. Many prayers had been offered up
for several days, that the Lord might bless our
meeting. And indeed I hope he did bless it.—
On Saturday a solemn serenity rested on the
congregation. About 9 o'clock brother John
Wickliffe preached. A deep solemnity rested
on the audience. When he had done, I preach-
ed from Zechariah, xii. 10. And I do humbly
hope, that the spirit of grace and supplication
was granted in a very gracious measure.—
There was indeed a great mourning; which,
in many instances I cannot but hope, was pro-
duced by a view of him whom they have pier-
ced. On invitation, a great number came to
the anxious seats, manifesting the bitterness of
their souls by sobs and tears and groanings
which could not be uttered. How did the
hearts of several of our brethren thrill with joy,
and dissolve in gratitude, which no heart can
express, to see their children and near relations,
lay down the weapons of rebellion, and present
themselves as poor helpless sinners at the mer-
cy seat; refusing to be comforted but by him
whose blood can heal the soul. And how shall
I reiterate the praise due to him for his repeat-
ed and augmented mercies to me, in permitting
me to be one of those happy parents, who saw
their children come. Not only my son, men-
tioned in my last, but my two younger daugh-
ters, also, joined the weeping throng, and four
of our dear Cherokee pupils.

Our church now consists of seventy-eight
members; of whom sixty-eight are Indians,
nine whites, and one black. Of the Indians,
three males and one female speak English and

Cherokee, and all the rest speak Cherokee only.
twenty-eight have been baptised since the 13th
of March last.—*fb.*

MISCELLANEOUS.

THE MATERIALIST.

He was a young student of one of our coun-
try colleges, had been educated in a genteel
rather than a religious family, and felt the
pride of a graceful exterior, a cultivated intel-
lect, and that ease of manners which so irresis-
tably commands the notice of, and secures the
attention of all. My friend had deeply studied
the principles and affinities of material objects,
deeply studied them, and his powerful mind
had become so absorbed in the habit of requir-
ing absolute demonstration, or evidence tangi-
ble to the senses, that he considered the human
being as only a certain combination of matter
subject to a set of rules of action or principles
that might have been generated by the specific
material of which man was composed, and
was inseparable from it. His reasoning was
this: A stone has a certain principle connected
with its materiality which governs it whether
in motion or at rest, called by the philosopher
the principle of gravitation; by analogy, that
mass of matter called man, has a governing
principle, which took its rise in the peculiar or-
ganization of its frame, called intelligence, or
intellectuality. Here he rested; and knew,
and wished to know nothing further.

I walked with him up a lofty mountain, and
watched his countenance as we neared the up-
per regions, and saw the beautiful valley, its
lovely village, and the domes of its college ap-
parently beneath our feet. Nature was rest-
ing in his bosom, and pleading for a deeper
emotion than materialism allows its disciple.
His soul was wandering on the eagle wing of
thought, like an arrow shot from a strong bow
upward. I seized the holy moment and said—
How stupendously grand is our footstool!
Look just behind us, and see that solemn thun-
der-cloud, coming up dark and heavily, like a
background of thick darkness. Now see that
keen flash of lightning. Continuing, I said—
this huge bulk of mountain on which we stand
is matter—that sombre cloud is matter—that
keen glance of lightning is matter; they are all
matter, and yet how diverse!

His attention was eagerly fixed—he found
me on the ground of materialism, and felt as if
he should receive new strength from my re-
marks. But, I continued, this diversity in the
nature of matter, forbodes terrible things to the
materialist. The same Maker who created a
mountain, and made it indestructible to the
winds, created the rock and made it insoluble in
water, and made the lightning like a spear
which he glances out from its sheath of cloud,
can make matter of a fearful power and capaci-
ty. The very soul within you, my dear friend,
which “smiles at the drawn dagger and defies
its point” may be a refined state of material
organization—as the wind, whose effects, but
not whose form, we can see. Matter, in this
spiritual shape, may have been made—yea, it
is created—indestructible. My friend, said I
tenderly, can you not perceive that a part of

this rock on which we stand, if it were changed into a pure brilliant diamond, and then hung up out of the reach of the attrition or corrosion of elemental conflict, in some quiet nook beneath the calm-eyed stars, might retain its present form until a million of years had exhausted their contents, and another million, and another million, been added to the items of an opening eternity?

His attention was deep and solemn. I then took out my pocket bible, and said—this too is matter—truth is matter—and we have supposed that spirit might be matter so pure as to be beyond the reach of destruction. I read to him in an affectionate manner, while my voice was softened and subdued by a heavenly spirit that had come upon me with thrilling energy, from the sacred word which has been the sword of the spirit to millions and millions. I began with the denunciations against sin—and ended with the tender sayings of Jesus to his disciples just before he was on the altar of sacrifice, himself the bleeding victim.

I then paused, and, slowly turning to look on my friend, I found him bathed in tears.—The cloud, said I, is matter, and from its deep, black bosom, matter, in a more fearfully refined form, is leaping in terrific energy. This book, too, is matter; but from its sublime and immortal pages, the sharp flash of truth breaks out and smites against the proud heart of man. Oh, how ignorant we are! How proudly do we talk about materiality, who have scarcely seen the outskirts of creation!

My friend was weeping like a cloud that had been rent by a mountain cliff. He wept his hardness of heart away, and we went down into the vale together, feeling like very children, blessing God that although ignorant, we had a precious bible to instruct us.

DO YOU PRAY IN SECRET?

Attention to secret prayer is one of the strongest evidences of spiritual life. Other duties may be performed to be seen of men, but closet devotion can be induced by no such motive. It is a private transaction between God and the soul, to which the church and the world are strangers. It may be neglected without incurring censure from any being but one, and probably is neglected by all who are more anxious to maintain a standing before man than God. Reader is this your character? Do you join in social prayer, and yet habitually neglect your closet? Is not this hypocrisy with a witness? What would you think of your neighbor who would converse with you in the most familiar manner in public, but would never speak to you in private? What does God, what do angels think of your pretended friendship displayed in the congregation, when you are for weeks and months without praying in secret.

If you would measure with a high standard of personal piety, pray in secret. Without frequent meditation and self-examination your imperfections will remain unperceived. This cannot be done in a promiscuous crowd. It requires retirement from the world. While connected with the multitude you may suppose

which you only do by special appointment, and exposing your nakedness before God, and entering into the secret recesses of your heart, you may find yourself entirely destitute of them. Only by such private reckonings with the heart can its errors be detected.

Without secret prayer we have but little hope that you will derive benefit from public ordinances. Your closet is the place for meditation, without which, hearing of the word will be vain: it will neither affect the heart nor amend the life. This requires the truth to be pondered and brought home. Effects of a momentary character may be produced in the congregation, but unless you retreat from the world and record on your mind what you hear by serious meditation, the impression will pass away like the early dew. If you would "grow in grace," attend to secret prayer. Backsliding often commences at the closet door. First, secret prayer is performed in a careless manner, then attended irregularly, then perhaps neglected altogether.

Some complain of a want of time to attend to this duty; but surely this complaint is unfounded. Out of twenty-four hours you can find time enough to pray at least morning and evening, in your closet, if you are disposed to do so. You may rest assured, that when you have not time to attend to duties which are binding, some portion of time has been misapplied.

Perhaps the greatest hindrance to secret prayer is spiritual sloth. This is the canker worm that destroys the pious resolutions of Christians, creates difficulties, and raises objections to every duty that requires the least sacrifice of ease. Reader, do you stand reprobated?

Then, suffer a word of exhortation. You profess religion—have turned your back upon the deceitful honors, riches, pleasures and applause of this world—and have set your face towards heaven; you expect ere long to join an august assembly where your soul will be filled with the most sacred delight—have its nature elevated—its thoughts elevated—and its happiness confirmed forever. This world of glory may burst upon you to-morrow. In prospect of it can you any longer spend your time in lazy inactivity?

The little ants for one poor grain
Labor and tug and strive
Yet we who have a heaven to obtain,
How negligent we live!

Your dying testimony will soon be demanded in favor of the efficacy of religion. Remorse for the present neglect of duty at that solemn period, may render your testimony doubtful.—*Rel. and Lit. Intelligencer.*

HAPPY KEEPING OF A SABBATH.

Nearly thirty years ago, two students of Yale, from the South, left College on an excursion of pleasure; and while absent, they put up on Saturday night at a tavern, intending to pursue their journey on the Sabbath. Sabbath morning came, and they were up bright and early for a start. But no preparation had been made

on the part of the landlord for their accommodation in this respect. In short, the landlord informed them that he could not permit them to go, for—1st, he was a Deacon of a Church, and therefore bound to prevent, as far as possible, the violation of the Sabbath; and in the 2d place, he was a magistrate, and sworn to execute the laws. The young gentlemen very reluctantly submitted, accompanied the family to the church, and in the evening, a number of the young people of the village were collected at the Deacon's house, and the time was spent in singing and social converse.—The next morning the landlord had made early preparations for their special accommodation. The breakfast was ready by the time they were up, and their horses at the door—and in their bill, no charge was made for the Sabbath. Sir, says one of the young gentlemen, "we are more wicked than poor. We thank you for detaining us; and we insist that no deduction shall be made in the bill. The day we have spent here has been among the most pleasant in our lives, and we shall ever regard you as a benefactor in preventing us from doing what our consciences do not approve." Thus they parted.—And one of the gentlemen from whose lips I had this narrative, is now, and has been for a number of years, a Minister of the gospel. Who the other was I do not remember. But in the Deacon's family, they had an example of the decision, the meekness, and beauty of true Christian piety, which made an impression upon their minds as lasting as life.—*Char. Observer.*

TEMPERANCE.

From the Vermont Chronicle.

FEMALE INFLUENCE.

Messrs. Editors,—I noticed in a late number of the Chronicle, "A short history of the drunkard," by Anti Bacchus. While reading the sufferings of that drunkard's wife, and remembering that hundreds and even thousands of other females are dragging out a wretched life, without one beam of joy, or one ray of hope to cross their thorny path; I have been led to inquire whether females have done or are doing what they might do to suppress the evil of intemperance, which turns friendship to hatred, humanity to barbarism, parental affection to the malignity of a demon, and conjugal love to wormwood and gall. But a partial examination of the subject will convince the reflecting mind, that they have been and are very far from doing what they ought to do, and what their own happiness requires them to do.

But perhaps they are in a measure excusable; for it may be doubted, whether in all that has been said on the subject, one half as much has been addressed to them as might have been with propriety.

If females would turn their attention to the subject with that devotedness which the importance of the subject demands; they might do as much, and probably more, henceforward, than the other sex can.

Wives might effect much by reasoning and pleading in a tender and affectionate manner

with their husbands, not when they are using strong drink, or are under the influence of it, but in their most calm and composed moments. In this way an influence cannot be avoided, though it may not be immediately perceptible.

Mothers may create in the minds of their children a strong and lasting aversion to all strong drinks, by pointing out the effects and consequences, and enforcing their remarks by directing them to examples.

Sisters and daughters may exert a good influence over their brothers and fathers, by imparting them on the subject with all tender and affectionate eloquence, which nature, education, and the refinement of society have endowed them with. Instructresses of schools may do wonders by giving their pupils right views with regard to the use of alcohol. Authority may be quoted and examples pointed out, which will convince most children, that ardent spirit is never needed by any man, woman or child, while in health, and in but few cases of sickness. Scholars may be shown too, that no man, woman or child can use it without forming an appetite which will make them drunkards. Young ladies may do much; I had almost said every thing. Their influence, if concentrated, might be used as a lever to overturn the kingdom of "Bacchus."

If young ladies would in all their interviews with men, decidedly and firmly discountenance their tipping habits: if they would refuse to accept as a partner to a ball, party, or ride, one who frequently sips the inebriating bowl, tipping gallants would grow scarce. How can ladies safely accept such as partners? Altho' they may never have been known to be intoxicated; the party of pleasure gives high spirits, the temptation is before them, they drink partly to gratify appetite, partly to show that they are gentlemen, and partly to show their contempt of cold water societies. One indulgence prepares the way for another, until, before they are aware of it, they are disguised, and instead of acting the gentleman, they act the fool; and ladies find themselves disgusted, and disgraced with their company. Can a lady with safety and propriety, accept the addresses, and eventually the hand, of a temperate drinker? Let the wife of G. (alluded to by Anti Bacchus) and thousands of other disconsolate, broken hearted wives answer. I personally know G., and when "he wooed and won a happy bride," he was a temperate drinker. The thought never crossed her mind that her tender and affectionate husband would ever get drunk, attempt her life, and she, to save it, be compelled frequently to leave her downy pillow and once happy dwelling and lay her head on the cold ground.

It is utterly in vain for a lady to think that if her intended husband inclines to intemperance, she can influence him after marriage to alter his habits. When once an appetite for strong drink has got the mastery, it is stronger than any thing but death. The wife may plead with all the tenderness and eloquence of love and tears, but it will be in vain. She may as well weep in solitude and despair. Let the question now be asked, will not females engage in the temperance cause in earnest?

A Statistical Table, showing the influence of Intemperance on the Churches. By L. Richmond Barbour. 12mo. pp. 24. Boston, Perkins & Marvin.

The Table itself occupies but four pages,—the remainder of the pamphlet being devoted to preliminary remarks, a commentary, and notes. The following are some of Mr. B.'s laborious and well directed inquiries.

Of 800 cases of excommunication, reported from 135 churches, 370 were on the charge of intemperance; and in 24 other cases, the individuals were known to have become intemperate soon after their exclusion from the church. We may therefore safely put down 394 cases out of 800—6 less than one half—to the account of strong drink.

Of 834 confessions reported from the same churches, intemperance was confessed in 379. In 32 cases, the individuals died while under discipline, or are now under discipline for intemperance. As these may with propriety be added to the number of confessions, the whole amount is 411—being six less than one half of the 834.

This is sufficiently appalling; it is enough to impel every friend of Christ and the Church, to resolve on abstinence, entire and perpetual, from the cause of such suffering and dishonor to the Christian name. But it is not all. The influence of intemperance on the Churches has been increasing with fearful rapidity.

From 135 churches, some of the returns from which embrace a period of 50 years, 1,634 cases of discipline are reported; in 802 of which, less by 12 than one half, intemperance was charged.

From 108 Churches, whose returns are for 40 years and under, 1,348 cases of discipline are reported; of which, 681 were caused by intemperance, 7 more than half, and 14 more than are charged to all other causes.

From 112 churches, whose returns are for 30 years and under, 1,201 cases of discipline are reported; of which 632 were cases of intemperance—exceeding all the other cases by 63.

And from 94 churches, whose reports are for 20 years and under, 841 cases of discipline are reported; of which 480 are cases of intemperance—more, by 119 than the rest—about four sevenths of the whole!

But even this statement is far from exhibiting the whole extent of the evil. How many of the other offences that are matter of discipline, are caused by intemperance? No man can tell. Mr. Barbour says, that judging from those who furnished the materials, most of which express some opinion in regard to the indirect influence of ardent spirit, it is his "deliberate opinion that at least seven-eighths of all the offences requiring discipline, that have occurred in our churches for the last twenty or thirty years, have originated directly or indirectly from this cause!" Add to this the direct influence of moderate drinking on the cultivation of religious affections, the acquisition of knowledge, and the discharge of duty—and also, in hardening the hearts and bending the minds of those who know not the truth, both in christian and heathen lands, and what a founttain of iniquity and

spiritual death is here presented!—Who will dare to indulge the vile thirst for the poison, that may have been awakened in himself—or to become the pander of it to others—a feeder of the death flame that is kindled up for the destruction, temporal and spiritual, of his friends and neighbors!—Recorder.

TEMPERANCE IN NEW JERSEY.

We learn from Salem, N. J. that Mr. Graham has lately given an abbreviated course of lectures, six in number, in that place, with great success. The lectures were delivered in the meeting house of the Hicksite Friends, being the largest in the village, and it was thronged by Presbyterians, Baptists, Methodists, Friends, and many other sects, without distinction, who seemed to forget all divisions and antipathies, in the grand effort for promoting the Temperance Reformation. The effect was astonishing. —*Genius of Temperance.*

A Striking Case of Reformation.—A correspondent to whom we are indebted for the above information, has given us a detailed account of the reformation of a vender in that region, who heard a part of the lectures above mentioned, whether at Salem or Bridgeton we do not distinctly understand. Our correspondent heard the relation from the vender himself, and gives it, as near as he can, in his own language.

"I have done with it," said he—"I have done with it forever. I have been the very *Saul* of opposition to Temperance cause in this county. I have ridiculed it. I have said every thing against it and its friends, and done all I could to prevent its success. Pamphlets, addresses, and sermons, almost without number, have been sent to me on the subject, and I have read them and laughed at them, and treated them with contempt—my neighbors have talked to me, and I have ridiculed them. Nothing touched me—nothing shook my confidence at all, in the correctness of my course, and I was determined to sell spirits as long as I could make money by it. But I turned the Temperance addresses and sermons which I received, to some good account for my own interest. I had a neighbor engaged in the sale of spirits who was a member of the Church. I knew if I could break up his selling, it would much increase my sale—so I took my addresses and sermons to him, and asked him to read them which he did, and then I asked him, how he could be a christian and sell spirits, after reading them. My project succeeded. He quit the sale, and I got all his rum business!—but when others who sold spirits, out in the country and who bought of me, talked of quitting the sale, I laughed at them, and persuaded them to stick to their business."

"Such," said he, "has been my opposition to the temperance cause, and such was the course I had fully determined to pursue; but Mr. Graham has converted me. I saw in his first lecture the direction and bearing of his course, and I determined to hear him through; but I was fully convinced by the time he had got through his third lecture, before he had said any thing particularly about ardent spirits. I went home from the third lecture and found

men, who had come in, after their day's work, to spend a part of their wages for spirits; this was a scene which, till now, had pleased me; but now it made me shudder. The sight filled me with conviction of the injury I had been doing to my fellow-creatures. I could not endure the sight, and turned around and went out into the field back. I burst into tears, and wept like a child. When I thought the store was cleared, I went in, and went to bed, but not to rest; I found it impossible to get to sleep. I was harassed all night with my conflict. On the one side were conviction and conscience—on the other, were interest and pride. I thought of all I had said and done against the Temperance cause—of all the sneer, and ridicule, and derision, which would come upon me if I quit the sale of spirits. I thought of the heavy sacrifice it would be to my interest; and it seemed impossible for me to stop selling. While on the other hand, conviction and conscience goaded me to agony, and I found that I could never again sell spirits in peace. Thus did I struggle on, till near morning, when I came to the full resolution to abandon the sale of ardent spirits entirely and at once; and then I was able to get a little sleep."

This statement, adds our correspondent, was made with much fervency of feeling. The gentleman also said that a number of others, whom nothing before had moved, had been equally affected. "At least 20," said he, to my knowledge, and probably many more have quit the use of Tobacco in consequence of Mr. G.'s lecture's. A distiller declared himself fully converted, and has come out warmly in favor of the Temperance cause."—*Jb.*

BAPTIST IRISH SOCIETY.

The following remarkable attestation that the Scriptures are able to make us wise unto salvation, is related in the last report. It has had the effect of a miracle upon the superstitious Catholics.

Reason restored by the Bible.—Mr. Allen, one of the Society's agents, speaking of the Hammer Smith School, as being in the parish of the Roman Catholic Bishop, and as having been greatly opposed, says—

"In this village a boy resided, who from his infancy has been considered an idiot. He is now about twelve years of age; some of his family too have been idiots before him. About a year and a half ago, he came to our school, was soon remarked to be less mischievous, has now learned to read, and at the last general inspection, repeated the whole of the first five chapters of Matthew with the utmost readiness and fluency. His neighbors are all aware of this change, and the effect produced by it upon their minds is surprising. They all affirm that the good book, which their priests and bishops condemned, was that by which this change was effected; and that they are determined in future to send their children. The consequence is, the school is crowded. Waiving all superstitious notions, I would only remark, from what I have seen and heard, it is my decided conviction,

that God, in restoring the reason of this boy, has determined to place honor upon his own word, in a village where he had been so long despised; and I have no doubt but, in a way of providence, it will be overruled for good."

Conversion of a Roman Catholic.

The name of William Moore, the Society's long tried and faithful agent, is a sufficient attestation to the following pleasing statements. "I have, I hope, by my letters, during sixteen years, satisfied the Society that numbers, by my feeble labors have been truly converted to God; many of them have died in the faith. Among the converts have been nine persons intended for the office of priests in the Romish church, who had been to college, and some of them had received the first, second and third ordination. In this last year, Mr. O. F. has been converted, and is obedient to the faith. He had just finished his education for the priesthood in the Bishop's Academy, and under the prelate's own tuition. He was of a most excellent character, and universally respected, and his prospects of advancement in the church were considerable; but just as he was arriving at the age to receive ordination, I met with him and for six days together we conversed with him upon the gospel. The consequence was, that he promptly renounced popery, though at the risk of his life, and with the prospect of losing all temporal support. For nearly two months he endured great persecution, and then it pleased the Lord to open a door, in his providence, for his supply, a gentleman employing him, with a sufficient income, as a resident tutor to his family. His example in leaving the church of Rome, from his unimpeachable character, and from his relinquishing such prospects of worldly advantage, has had a powerful effect upon his former connexions; many of them appear to doubt as to what these things will grow. If the society had no other instance of usefulness to relate this year than the conversion of this individual, their labor would not be in vain. In consequence, he adds, of my employment by the Society, as an Irish Reader of the Scriptures, I have been introduced to all ranks of my countrymen; I have read in their own language the wonderful works of God, to rich and poor; in the mansions of gentlemen of family, and in the cabins of beggars.

Testimony of an old man.

An old pauper cripple, thus addressed one of the Society's agents: "You well know what was my poverty and distress. My little ones, seven in number, were feeble and helpless. On those crutches I travelled, begged, and brought home every night what supported them. You, as master of one of the Society's schools, was the first person who put a book into either of their hands. The opportunity of getting for them free education induced me to send them; otherwise, I know, they would never have obtained a word of learning. One of my sons was, for some time, a school master under the Society; he then went into the constabulary, and is now a non-commissioned officer in the East India Company; two others, in conse-

quence of the education they received, were enabled to conduct business as dealers in the country for some time, and are now trading between Ireland and America. My eldest daughter is at present conducting a prosperous school in the town of Sligo, and the rest of my daughters are receiving instruction under her care." The old man added, "for these blessings I have to thank God daily, and never omit to pray for the Societies which he has raised to scatter his blessings so profusely through the land."

AMERICAN COLONIZATION SOCIETY.

Extract from the 14th annual Report.

Accession to the Colony.—On the 16 of January, 1830, the brig *Liberia*, having on board Dr. Anderson, two Swiss Missionaries and 58 colored passengers, 49 of whom were liberated slaves, sailed from Hampden Roads, and arrived at Liberia April 27th. On the 29th of April, 30 slaves who had been liberated by Joel Early, Esq. of Georgia, and who had been expected to embark in the *Liberia*, but who did not arrive till after her departure, sailed from Norfolk, and reached the Colony, together with 70 emigrants more, 64 of whom were liberated slaves, early in June. The passengers by both these vessels were landed in good health but many of them soon fell victims to the fever. The colony has also received an accession of 91 recaptured Africans, sent out by the government of the United States. They arrived on the 4th of March, 1830, after a passage of five months, and together with those just mentioned, have been settled for the present at Caldwell and the vicinity. Besides these accessions, two vessels have recently sailed for the colony; the ship *Carolinian*, with Dr. Mechlin, the colonial agent, Dr. Humphries, physician and assistant agent, and 106 colored persons, 45 of whom were liberated slaves; and the brig *Valador*, with Dr. G. P. Todsen, physician, and 81 emigrants, of whom about 40 are liberated slaves.

Intercourse with the Natives.—A new road has recently been opened from Millsburg to the country of Kings Boatwain, a powerful chief, to whom allusion was made in the report. The distance from Monrovia to his principal town by the usual route, was about 150 miles. It will now be but 80 or 90, and as merchandise can be transported a third of the way by water, intercourse with the interior will be greatly facilitated. The existence and advantages of the colony are becoming more and more known to distant tribes, and new sources of information and wealth are opening to the enterprise of the colonists every year. One of the neighboring tribes during the past year has placed itself under the protection and authority of the colonial government, and it is believed that numerous other tribes are disposed to do likewise, though as they are more remote it is questionable whether the colonial government can with propriety at present receive them. It is hoped, however, that at no distant period it will.

Slave Trade.—With undiminished atrocity and activity is this odious traffic now carried on all along the African coast. Slave factories are established in the immediate vicinity of the

colony, and the slaves from Senegal, Sierra Leone and Sierra Leone) not less than 200 slaves were shipped during the last summer, in the space of three weeks. While all Christian Governments have expressed their abhorrence of this trade, they have done comparatively nothing for its suppression. The voice of injured and bleeding humanity has long called for vigorous and united action on this subject, but it has called in vain. Thousands of human beings have perished in agony, perished as the victims of the most unrelenting injustice and cruelty, inflicted by citizens of Christian states, and yet the powers of Christendom, well knowing the fact, have felt no adequate sympathy and made no energetic efforts to save them.

Interest in the Objects of the Society.—The interest in the objects of the society is fast increasing. In almost every section of the Union the society is rapidly becoming known, and gaining strength in the public confidence and affection. The disposition of the free people of color to emigrate to Liberia is increasing. Before the legislature of North Carolina a bill is now pending, which proposes a tax for the purpose of raising a fund for the removal of the free colored population. In the senate of Louisiana during its last session, resolutions were adopted recommending the object of this society as worthy the patronage of the general government, and it is hoped will be sanctioned by the house of representatives during the present session of the legislature. The committee in the house of representatives, to whom the memorial to congress was referred, made a favorable report, and recommended a bill in aid of the society, which has not yet been acted upon in the house.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 17, 1831.

CITY MEETING.

We record with mortification and sorrow the proceedings of the city meeting held on Saturday last. Not out of regard for the African School, or College, as it has been called, for its location is a matter of policy, and our citizens have a right to say whether they will have it here or not; but on account of the spirit with which we have seen a sober and christian community, (or one so reputed,) rush together to blot out the first ray of hope for the blacks. Where was the necessity, or where is the apology, for those resolutions drafted by the committee and supported by the speakers, so entirely gratuitous and alien to the business of the meeting? Was it not humiliating enough for us to acknowledge, that the unrighteous prejudices of the country constrained us to deny the poor blacks a place of education. Do not principle, and virtue and republican equality, bow down low enough, when we own publicly, that it is prejudice, the companion of weak and stingy minds—a prejudice too which is the fruit of our own cruelty and crime, that compelled us to cut off a portion of our fellow beings from knowledge and intelligence and the blessings which follow in the train of those gifts? No, our citizens have run hotly and imprudently to

shame and reproach which are entirely gratuitous; and some of our public speakers who rank high ordinarily for wisdom and discretion, have stepped forward, we think, rashly, wantonly and cruelly in this matter. We hold the reputation of all of them in too high esteem to take part in telling it abroad. Are we unnecessarily disturbed, or grieved without a cause, when those whose business it was fearlessly to stand up and stem this oppressive, inexorable prejudice—to show that it is but a limb of that accursed system of bondage which we all execrate and lament, and as such ought to be disowned by us—when such men, we say, join in and fan the flame, do we lament without a cause.

What is the purport of these resolutions and these speeches? What end can they subserve, other than to pass the wink to the slave holder and the slave dealer, and say to them, 'screw on your fetters and put on the lash in your own way. You shall receive no molestation from this quarter. We will see to it that any risings of liberty here, "*any sentiments favorable to the immediate emancipation of slaves*" shall be put down, until you shall see fit in your own way, and in your own good time to do it.' Are these the "tender mercies" to which the poor black is to be commended? From whom, in the name of all that is merciful and just, are sentiments favorable to immediate emancipation to emanate? The "*municipal laws*" of our slave holding States are daily putting the day farther off, and tending to make bonds and stripes perpetual. Who shall be found then to preach the way of duty? Whose province is it to importune for mercy? Surely, "judgment is turned away backward, and justice standeth afar off: for truth hath fallen in the streets, and equity cannot enter."

It has not been our purpose to be reproachful, but rather to point out to our fellow citizens, reasons for self-reproach. For if every sober-minded and humane man, who witnessed the spirit of that meeting and listened to the cruel and hope-extinguishing tone of its addresses, does not by this time heartily regret it, then are our boasted gifts of toleration, equality and freedom blessings just skin-deep, and no more.

To bear us out in these remarks we beg our readers to compare the proceedings here recorded, with the doings of an assemblage in England, published in last week's paper. Let them weigh the authority of the names there quoted, and compare the spirit of the addresses there delivered, with the spirit which ruled the meeting on Saturday. Five thousand petitions have been lodged in parliament, unequivocally declaring the voice of the British people, in favor of complete and immediate emancipation. "In defiance of the threat of being deemed an enthusiast," says one of the speakers at this meeting, "disregarding the imputation of imprudence, and want of regard for the lives and liberties of the white population—I profess myself the advocate of the *speedy and entire* emancipation of every slave. I am not content to wait till it pleases the good judgment of their masters—until they, who, almost up to the present

judgment have defended the system itself, and who contend that on the continuation of that system is embarked their own earthly prosperity—I am not content to wait until they shall grant us that boon. Well I know that if we depend on their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day, when England shall be able to boast that slavery no longer prevails in any of her dominions. I verily and in my conscience believe, that the time is now come, when with prudent precautions as to the manner, every slave may receive his freedom without the minutest chance of injury to the rights and properties of the other inhabitants. Nay, I go infinitely farther; I believe, as far as relates to the property of the white inhabitants, their interest will be most materially improved. Instead of living as now in perpetual fear and agitation; instead of exacting an unwilling precarious labor under the influence of the lash, they would then have a body of laborers, who, if paid but a very small proportion in the way of hire, would discharge a double duty with satisfaction to themselves, and a benefit to their proprietors."

At a City Meeting duly warned, and held, at the City Hall in the City of New-Haven, on Saturday the 10th day of September 1831, to take into consideration a project for the establishment in this City of a College for the education of *Colored Youth*; the following Preambles and Resolutions were by said Meeting adopted, viz:—

Whereas endeavors are now making to establish a College in this City for the education of the Colored population of the United States, the West Indies, and other Countries adjacent; and in connection with this establishment, the immediate abolition of Slavery in the United States is not only recommended, and encouraged, by the advocates of the proposed College, but demanded as a right; and whereas an omission to notice these measures may be construed as implying either indifference to, or approbation of the same—

Resolved, That it is expedient that the sentiments of our Citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen is warmly approved by the Citizens of this place.

Resolved, That in as much as slavery does not exist in Connecticut, and wherever permitted in other States depends on the municipal laws of the State which allows it, and over which neither any other State, nor the Congress of the United States has any control, that the propagation of sentiments favorable to the immediate emancipation of slaves in disregard of the civil institutions of the States in which they belong, and as auxiliary thereto the contemporaneous founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other States and ought to be discouraged.

And whereas in the opinion of this meeting, Yale College, the institutions for the education of females, and the other schools, already existing in this City are important to the community and the general interests of science, and as such have been deservedly patronized by the public, and the establishment of a College in the same place to educate the colored population is incompatible with the prosperity, if not the existence of the present institutions of learning, and will be destructive of the best interests of the City—And believing as we do, that if the establishment of such a College in any part of the Country, were deemed expedient, it should never be imposed on any community without their consent.—Wherefore

Resolved—by the Mayor, Aldermen, Common Council and Freemen of the City of New-Haven, in City Meeting assembled, that we will resist the establishment of the proposed College in this place, by every lawful means.

DENNIS KIMBERLY, Mayor.

ELISHA MONROE, Clerk.

IMMEDIATE ABOLITION OF SLAVERY.

Among those who are calling for the immediate abolition of slavery may be reckoned a very large majority of the wisest and best men in Great Britain—including Clarkson, Wilberforce, Brougham, Lushington, Stycens, and O'Connell—and the most eminent clergymen of all denominations—together with many estimable men in our own country. These are convinced, by sad experience, that the doctrine of gradual abolition is a cheat—a lie—a delusion; and that it will be always in the future tense.—*Liberator*.

AMERICAN NATIONAL ANTI-SLAVERY SOCIETY.

A project is on foot for the organization of a society, for the abolition of African slavery, upon an enlarged and extensive plan. Men of wealth and influence are about to engage therein. Success to it.

COMMENCEMENT OF YALE UNIVERSITY.

This important anniversary was never attended with more interest. We do not undertake to draw a comparison between the class that has just graduated and those of former years. But the general character of the institution is regularly advancing, the standard of learning is every year more and more elevated, and as other standards are displayed on the field around us, those who would climb the hill of science are required to mount higher and still higher in order to overlook, or to contend in equal strife for the victory. The influence of Yale was never greater or more needed than at the present time, and never have its friends taken so deep an interest in its prosperity—especially those who have been fed and nourished within her walls are flocking round their Alma Mater, as dutiful children, determined to sustain her fair character and extend her influence.

The meeting of the Phi-Beta-Kappa Society was held on Tuesday. We understand that a resolution was passed that hereafter there is to be no secrecy in the proceedings of the Society. At 12 o'clock an oration was delivered at the north meeting house by Chancellor Kent. At evening, a meeting of the Alumni and other friends of College, was held in the Chapel, at which some measures were adopted highly interesting to the Institution. The details of which will be given next week.

On Wednesday the city was filled with an unusual number of strangers and other visitants, and as many of them as could get their heads into one of our largest houses witnessed the exhibition of Commencement.

ORDER OF EXERCISES.

FORENOON.

1. Distribution of schemes.
2. Sacred Music.
3. Prayer by the President.
4. Salutatory Oration in Latin, by Lyman H. Atwater, Hamden, Conn.
5. Oration "on the light of nature," by Newton D. Strong, Reading, Conn.
6. Dissertation "on adapting the efforts of individual genius to national character," by Francis V. Pike, Newburyport, Mass.
7. Oration "on the mediative character," by John G. Atterbury, Newark, N. J.
8. Dissertation "on the Greek drama," by John M. Clapp, Mentor, Ohio.
9. Oration "on the errors of speculative philosophy," by Elisha C. Jones, Hartland, Conn.
10. Colloquy "on practical education," by Dwight W. Seward, Durham, Conn., and William Beale Lewis, Brooklyn, N. Y.
11. Dissertation "on the proper measures for the attainment of universal peace," by Lewis Foster, Hartland, Conn.
12. Dissertation "on the desire of posthumous reputation," by James H. Adams, Columbia, S. C.

13. Oration "on the proper measures for the attainment of universal peace," by Edward Wain, Philadelphia.
14. Dissertation "on the connection between individual character and the general welfare," by Rufus A. Lockwood, Stamford, Conn.
15. Dissertation "on the influence of intellectual refinement on national security," by Julius Hall, Ellington, Conn.
16. Oration "on the objections which are frequently made, to an extensive cultivation of elegant literature," by Lorenzo L. Langstroth, Philadelphia.
17. Oration "on the age of sense," by William W. Andrews, Cornwall, Conn.
18. Dialogue "on College life," by David Francis Bacon.
19. Sacred Music.

AFTERNOON.

1. Sacred Music.
2. Oration "on the encouragement to those who are entering on life, derived from the peculiar character of the present age," by William Beale Lewis, Brooklyn, N. Y.
3. Oration "on the character of Henry Brougham," by Ephraim D. Sanders, Mendham, N. J.
4. Poem "of Truth," by Lucerne Ray, North Haven, Conn.
5. Oration "on the man of reflection," by Noah Porter, Farmington, Conn.
6. Oration "on the origin and remedy of the present evils of Europe," by Truett Folk, Bridgeville, Del.
7. Poetical Colloquy, by John Milton Clapp.
8. Oration "on the comparative influence of philosophy and christianity, on the formation of character," with the valedictory address, by Edward Winthrop, New-Haven Conn.
9. Degrees conferred.
10. Prayer by the President.

The degree of A. B. was conferred on the following young gentlemen:

James Hopkins Adams, James Uriah Adams, William Watson Andrews, Jno. G. Atterbury, Lyman H. Atwater, David Bacon, Orin Baker, D. N. Bliss, James Mc Henry Boyd, Alvan C. Bradley, William James Breed, Henry Bates Camp, George Champion, Orlando Chester, John Milton Clapp, Samuel W. Clark, Thomas March Clark, William Ward Culter, George F. DeForest, Samuel S. DeForest, William B. DeForest, Thomas Douglass, James Richards Fayerweather, Lewis Foster, David S. Goodloe, Wellington Gordon, Ninian Edwards Gray, Junius Hall, Hugh T. Harrison, John C. Hart, Jansen Hasbrouck, George Payson Holeman, Seth Graige Huston, Edward Ingersoll, Elisha Cowles Jones, Samuel B. Jones, William Hemphill Jones, David P. Judson, William Ingraham Kip, Lorenzo L. Langstroth, E. Learned, I. S. Keith Legare, William Beale Lewis, Rufus Allen Lockwood, Joseph S. Lord, Seagrave William Magill, John Line Mayer, Hector McNeill, M. N. Miles, Thomas N. Morgan, Susan S. Morris, Chester Newell, Peter Parker, Francis Vergaies Pike, Truett Polk, Noah Porter, John McPherson Pringle, William Francis Quenichet, Lucerne Ray, Hezekiah Gold Rogers, Ephraim Dod Sanders, James Hervey Sandford, Rollin Sandford, Alexander J. Sessions, Dwight Seward, Jonathan Stoddard, William H. Stokes, Newton D. Strong, James Clark Stuart, Alexander B. Thompson, J. A. Totten, Edward Wain, Horace B. Webster, Alpheus Starkey Williams, Edward Winthrop, William Edgar Witrow, Augustus Wynkoop.—80.

Forty-one young gentlemen Alumni of College, received the Degree of Master of Arts.

Twenty-two Alumni of the Medical institution in Yale College received the degree of Doctor of Medicine, and six the honorary degree of M. D. on the recommendation of the Medical Convention of Connecticut.

Doctor Timothy P. Beers of New-Haven, is appointed a Professor in the Medical department in Yale College.

Theodore Dwight Woolsey of New-York, is appointed Professor of the Greek language and Literature.

The Commencement in Yale College is hereafter to be held on the third Wednesday of August annually.

Association of Universalists.—During the last association of the Universalists in the town of Sheshequin, Pa., one of the preachers visited a Mr. P., who had from his youth been instructed in the doctrines of Universalism, and who had for several years been an active member of that society; but being fully convinced of the inconsistency as well as the immoral tendency of these doctrines, had renounced the same. The preacher labored hard to bring him back to his former sentiments, which labor however was fruitless. After much controversy they both united in this position, that men are frequently brought to an untimely death in consequence of crime. Now, said Mr. P., if all go immediately to heaven at death, as you say; and if the wicked do not live out half their days in consequence of crime, which you also acknowledge, then is it not certain that men get to heaven the sooner for setting at defiance the laws of God and man, and pursuing a course of sin? To this the preacher replied, Well, who cares if they do!—*Methodist Adv.*

The Romish Church expends more on its missions than all other Christian Churches together; an Indian prince will expend more upon a festival in honor of his idol god, than the total annual income of a Protestant Missionary Society. So says a London magazine. It may be added that in this country we expend many dollars in pernicious indulgences, to one in efforts to extend the knowledge of the Gospel; that if the sums expended on distilled liquors and tobacco merely, were put into the treasuries of our Foreign Mission Societies, the want of funds would not prevent the establishment of Christian missions and schools in every nation under heaven, immediately.—*Recorder.*

LETTER FROM FRANCE.

The following passages of a letter from M. G. de Felice, a Protestant pastor in France, to the Rev. Mr. Bacon of this city, have been translated for the *Intelligencer*.

Bolbec, Seine Inferieure, July 1. 1831.

You ask for particulars in respect to the progress of the gospel in France. It would be indeed delightful to be able to tell you that our late political revolution in favor of liberty, has produced also a religious revolution in favor of Christianity. But it must be acknowledged—whatever grief we may feel in admitting the fact—that the Christian religion has gained nothing at present by the new order of things; on the whole it has rather lost since the month of July last. The reason of this is every where in the Roman Catholic clergy of our country. The priests are hostile, and stand in opposition to public opinion; and of course public opinion is directed against them. And as the French, by a deplorable tendency, confound religion with the men who teach it, it follows that the gospel itself is unjustly accused, and men are more and more averse from Christianity on account of the imprudences and follies of some Roman priests.

Besides this deplorable conduct of a part of the Romish clergy, there is another obstacle, not less powerful, to the progress of the Christian religion among

us. All minds are absorbed in political affairs. Nobody thinks, or speaks, or writes, but on politics; hardly any thing is read but what relates to politics; this is the exclusive subject of attention with almost all elevated minds. And if here and there a solitary voice is raised to speak also of Jesus Christ and of the high calling of man, that voice is not heard; it is lost amid the noise of factions and of the interests of this world. Christianity in France, is like an orphan, like a stranger, like a poor child, unknown in the midst of those who will not even take the trouble to look at it, and who will not care at all to receive it into their houses.

I ought to observe however, that I speak here only of the mass of the nation, which is Roman Catholic. If we confine our attention to the little Protestant family which is scattered over the face of the country, the view which that presents at the present day is certainly more cheering. I perceive, by your letter, that you are already aware of the waking up which is manifest in the reformed churches. There is in fact a great difference between what we now are and what we were in 1814. The gospel has been restored among our congregations and in our pulpits. Many of our pastors preach boldly and sincerely, the glad news of free salvation by Jesus Christ. In a word, we are beginning to live again; for the ancient orthodoxy of the age of Louis XIV.; the orthodoxy of Jurieu, of Claude, of Saurin, had become extinct among the Protestants of France, and had been succeeded by a corrupt doctrine compounded of Socinianism, Arianism, and Genovianism, (for the system taught at Geneva deserves a peculiar name.) But now we have many faithful ministers and their number is increasing. In general, the pastors most distinguished among us by their eloquence, and by their intelligence, are also eminent in piety.

At Paris, many christians are laboring with success to spread the knowledge of the gospel, and they neglect no means to dissipate the absurd prejudices which govern a great part of the nation. For it ought to be remarked, that France is not acquainted with the true gospel; she does not know at all in what it consists; even the most learned men according to the world, are ignorant respecting the work of the Son of God. Two celebrated professors at Paris have lately been heard to profess the strangest opinions respecting christianity, which showed how little they had studied religious truth. One of these professors said before several hundred pupils, that christianity was made by three men, St. Paul, Gregory VII., and Luther!—So that in his view Christ went for nothing in the Christian religion. The other affirmed that the sole motive of Christ's coming into the world was to make complete the history of literature! As if Christ had effected nothing here but a literary reform. You see, my dear sir, to what the French wise men have descended. And what is more curious, our political journalists applaud these absurdities and regard them as fine conceptions.

As for our philanthropic societies respecting which also you ask for particulars, they have not been making progress for the past year. Many works of beneficence have been suspended, because the public

exigences and the stagnation of commerce have very much diminished the number of subscribers. Much was hoped several years ago from the "Society of Christian Morals," of which you have doubtless heard. But that Society has—so to speak—committed suicide, because it rested in the principles of a vague and dead morality and would not declare itself boldly for *christian morals*. It brought together in its bosom sceptical philosophers and believers, the impious and christians, and it resulted in nothing but a work without life, and plans without consistency.

LETTER FROM MR. KING.

Through the kindness of Mrs. Sigourney, of Hartford, whose pen has often graced our columns, we are permitted to publish the following extract of a letter from the Rev. Mr. King, Missionary in Greece, to a lady in Hartford:

Tenoe, June 14th, 1831.

DEAR MADAM,—

I returned last week from Athens, where I have been spending about two months, and where I succeeded in opening a school. It was intended for girls alone, but as it was supposed there might at first be only a few scholars, it was thought advisable to admit children of both sexes, until the number of scholars should be sufficient to render a division necessary.—But in a few days 170 came, and it was found indispensable that the division should be made. I set about building up the walls of a ruined house, and suppose that by this time a room is finished, sufficiently large for 60 or 70 pupils. This is for the girls' school. Among those who send their children to my school, is a poet, a native of Athens. One evening, when at my lodgings, the conversation turned upon the females of America, and their benefactions to those of Greece. Just before I left, he called and gave me the inclosed lines, which he hoped would be forwarded to you. I send the original, which Mr. Perdiccare, or Stamatades, will have the goodness to translate for you, as I have not leisure, being engaged in packing up my effects, in order to go to Athens with my family to reside. * If you think it worth while, I should like to have you put it into English rhyme.

With regard to the long-exiled widows and orphans of Athens, about whom you inquire,—their situation is by no means as distressing as it was two years since. The donation of \$50, sent them by the Charitable Society of Ladies who formerly composed your school, I have therefore thought best to apply to the education of orphan girls, when the school at Athens shall be permanently established. I gave notice to this effect in the Greek papers, for it was thought, not only by myself, but by others, to be the best mode of applying it. Of course I have kept it until the present time, though I had not supposed that so long a period would elapse before I should have been able to commence the school. I hope soon to apply it to this object, so that we shall consider you and your Society as having a peculiar interest in our institution.

Some funds, particularly for the girls' school, have been sent me by the ladies of New-York, and by Mrs.

Ely, of Philadelphia. I have been searching for a spot of land on which to build, but I shall need more aid. The school is to be called "*Philadelphia*," or "*Brotherly Love*," as that word in Greek signifies. It is designed to be a school of an high order, and to rank eventually with the best schools for females in Europe and America. It will be necessary to have several teachers, and it would be highly desirable to have one from America, as it is almost impossible to find females here capable of being instructors. One building, at least, must be erected. I have written to ladies in Paris for assistance, and hope the good ladies of Hartford will also aid the design. In fact, I consider the ladies of New-York and Philadelphia, and those who compose your Charitable Society in Hartford, as the founders of this Institution. Though now but small, I hope it will become a light to illumine Athens and its vicinity. I think it better to have one good school here, with accomplished teachers, than several of an ordinary character; and for a High School of some eminence, Athens is undoubtedly the best place. Hoping soon to hear from you, I remain yours with the highest respect and regard,

JONAS KING.

Address to the Ladies of the United States; by Spyros Boucles, an Athenian poet.

ATHENS, May 20th, 1831.

SEE! to Parnassus' shadowy height,
The Muses haste, in robes of light;
The Olive branch, the Laurel fair,
Eatw'd with ivy leaves, they bear,
To crown the Philhellenic band,
Whose bounties bless their classic land.

This day, in Attica divine,
Minerva rears her temple-shrine,
While children, exil'd long with pain,
From home and hearth, and household train,
And orphans bath'd in sorrow's tear,
Who find no parent-welcome dear,
Come gathering to this hallow'd scene,
By Knowledge led, with smile serene,—
Behold, they taste the joys of peace,
And bless the patron-friends of Greece.

Hail! daughters of that western clime,
Who, mov'd by Charity sublime,
These intellectual gifts impart,
That wake a nation's slumbering heart,—
Behold, where rob'd in fresher green
The groves of Helicon are seen,
Where pure Castalia's fountain pours
Sweet streams around its rose deck'd shores,
Fond Memory guards your grateful claim,
And tuneful voices chant your name.

And if beneath these Attic skies
Another Pericles should rise,
A second Solon, wisdom's child,
Or Socrates, in virtue mild,
To you their gratitude shall flow,
Your praises on their lips shall glow,
Each at your feet shall garlands strew,
All bend in reverent love to you,
While glorious Fame, with wing unfurld,
Shall bear the echo through the world.

SLAVERY.

Mr. Editor,—

"He that looketh on seeth more (sometimes) than he that playeth the game"—and in applying this proverb to the late discussions on Slavery that have appeared in your paper, I trust that the opinions of an

historical basis, the speaker will not be regarded as a conscientious or pious agent. I have conceived that a slight deviation from the path marked out by both of these advocates, who have evidently considered the case of oppressed and suffering Africa with conscientious feeling, would form that safe and just ground of procedure which it is our duty to tread.

In agreeing heartily and entirely with W. T. S. in the belief that unconditional and unlimited freedom (saving the wholesome restraints of civil and religious law) is due to our enslaved fellow beings, I do not necessarily consent to the evils supposed by his opponent to follow in the footsteps of such a course. That slavery should be abolished, without hesitation is my undoubting opinion,—because the principle on which it is founded and supported is iniquitous, and therefore ought not to continue any longer. Had it ceased ages ago, so many years and hours would have been cancelled in which this expended human blood has been crying unto God from the earth against those who cannot stand before the accusation. If this step is improper or unsafe at the present moment, the same or similar reasons may exist to render it equally so at any future period of time,—to an indefinite or unlimited degree. The very course pursued by the southern slave-holders, in prohibiting instruction among the blacks; is the direct one to render their state of bondage perpetual.

These captured Africans are men, and have the feelings and sympathies of men, were they placed in circumstances to elicit these virtues. The effect of an unconditional and universal emancipation could never be lost upon them. Witness the account by Mr. Walsh of a liberated cargo while the miscreants who conducted the trade, stood quaking under the self-condemning dread of the injured multitude they were transporting. *They are men*; and while we shut our eyes to this fact, the smothered indignation of their natures is surely burning deeper, to burst upon us with more appalling retribution. But our duty does not end with the simple act of their emancipation. Here is the field for exercising that host of charities which is implied in the "eternal law of love," and which every man is required to extend to his fellows. It would not be doing justly to turn this suffering race adrift, and leave them there still to suffer, more than it is upright and honest to retain them in bondage. The path of duty is plain and straight before us. Having released the slave let every one extend to him the hand of kind assistance, and every master offer a fair compensation for the services rendered him, and the sweets of liberty will unfold the character of manhood and independence; and gratitude and confidence assume the place of dark-brooding vengeance and desperation. Why should we go the length to make out individual cases of clemency and forbearance, which are in comparison of tyranny as the small dust of the balance? The "supernumerated," and the "infant," are alike claimants in every nation and country, by that same law of love, to the care and sympathy of those around them. And would they be less likely to profit by the humanity of an employer in the relation of hired free-men than in that of master and slave?

The only important difference in such a case, arises from the feelings of the aged and disabled captive in question.—Whether he shall go to his grave with a heart cheered and gladdened by the gift of liberty, or die under the galling sense of continued bondage, which but rankles the deeper with time. No, the sophistry that is in current use, will not so much as stifle the secret convictions of those most flush with it. Every slave-holder knows in his heart that these injured men can be trained to usefulness and liberty, and that it does not deserve the name of emancipation, to turn a few, solitary, helpless individuals from his dwelling amid a land of slaves, to be shunned or kidnapped again, conscious that they have not where to lay their heads. The liberation must be general and unanimous, and then the use of freedom instilled otherwise than by the lash and the iron.

They are men—"Have they not eyes? have they not hands, organs, dimensions, senses, affections, passions? If you prick them, do they not bleed? if you poison them do they not die? and if you wrong them shall they not revenge?" Let them then act for themselves. Knock off the shackles of slavery and give them a chance at self-elevation. With the consciousness of liberty will grow a provident regard for its support—and soon many will emigrate from motives of character and interest, to whom the idea is now repellent, as clouded by ignorance and supposed compulsion. In the hue and cry that some have raised against the Colonization Society, and the pestiferous stigma they have endeavored to affix to the climate of Africa, why has it been forgotten that these degraded people were originally kidnapped from that country, where they enjoyed health and prosperity? The soil in which they were planted by the hand and wisdom of their blaker.

"Prayer moves the hand that moves the world."

Let Christians not forget where their strength lies—and peradventure the mighty evils that threaten our Southern world, a few drops of which are even now beginning to fall, may yet be averted. And the impending judgments turned from those who in obedience to custom and education,

"Finding their fellows guilty of a skin,
Not colored like their own; and having power
To enforce the wrong, for such a worthy cause
Chain them, and task them, and exact their sweat
With stripes, that Mercy with a bleeding heart,
Weeps when she sees inflicted on a beast."

C.

REVIVALS.

Extract of a letter to the editor of the religious Intelligencer, from a clergyman in Ohio, dated Austinburgh Aug. 26th.

There are powerful extensive revivals in this part of the country. In most of the adjacent towns there has been something of a revival; but in Austinburgh, Morgan, Jefferson, Geneva, Rome and Madison it has been powerful—and it is rapidly spreading thro' the Reserve.

The protracted meetings have been greatly blessed on the Reserve, as well as in other parts of the land. We indeed live in a wonderful period, when God is making uncommon dis-

plays of his power and mercy in calling them into his Kingdom. And when we thus hear the sound of the Lord's going thro' the land; all are called in a peculiar manner to beatify themselves, and to come up to the help of the Lord. And by your "Intelligencer," you are doing much to encourage and animate the people of God in their prayers and exertions, and to promote the good cause of the blessed Redeemer.

REVIVAL IN BEDFORD CO.—9th August, 1831.—God is passing through our land in glorious majesty. Such awfully glorious times have never been witnessed in this part of Virginia. Religion is a common theme of conversation—deep solemnity seems to rest on the minds of multitudes, and every week witnesses the conversion of souls to God. Six churches within this county are now enjoying refreshing seasons, some of them have already received large accessions, and all have the prospect of many being added to their numbers. Rev. W. Leftwich within a week past has baptized upwards of 80 persons—at almost every stated meeting with our churches some are baptized and the good work seems to be spreading continually, and we are looking forward for still greater things.

FREDERICKSBURG, VA.—It affords us pleasure to learn that the work of the Lord which commenced recently in Fredericksburgh, Va. still progresses. We insert an extract from a letter kindly furnished from the hand of a young lady, a happy subject of the revival.

The Lord is continuing to pour out his spirit among us. Every day we hear of souls added unto Christ; 156 have already joined the Baptist church and five more will be baptized to-morrow afternoon, among which I hope I shall be one—I cannot stay away any longer from obeying his commands—he has been so gracious as to rescue me, a brand from the burning, and shall I longer hesitate to walk in his ordinances. I hope my brother will go with me, I can't say positively.—*Chris. Index.*

Vicinity of Lake Champlain.—A letter to the editor of the Western Recorder, dated Burlington, Vt., August 11, 1831, says: "Four days and still further protracted meetings are frequent on both sides of the lake, and I believe always accompanied with a special blessing. These meetings are well attended, solemn, and full of anxiety. Christians and sinners are in the several places brought to feel that they have all a work to do, and no delay is expected or granted.

A meeting of this kind was recently held at *Kesaville, Peru, N. Y.*, which closed on the 7th day morning. It was believed that fifty were led to rejoice in Christ during the meeting, and many more left anxiously inquiring; numbers of whom have since found peace in believing. Amongst the converts are men and families of the first influence. The work is now in progress. Another meeting of this kind was held last week in *Hinesburgh, Ft.* More than one hundred were seen taking the anxious seat; and a number were indulging hopes at the close of the meeting.

The Richmond Telegraph contains a report of the proceedings at a Presbyterian camp-meeting recently held near Lynchburg, Va., from which we make some extracts. There were present about twenty ministers and licentiates of different denominations. In order that there might be no misrepresentations a committee was appointed to draw up a report. The committee consisted of the Rev. W. C. Walton, of Alexandria, D. C.; Rev. J. S. Armstrong, of Buckingham co. Va.; Rev. J. D. Mitchell, of Lynchburg; and D. C. Proctor of Prince Edward. The meeting continued eight days, with increasing interest to the last.

In order that the committee might be fully in possession of the views of their brethren, a conference was held on the last day of the meeting, the result of which will now be given to the public. It appeared that some of the ministers had come, intending to take no part in the exercises, strongly prepossessed against such meetings, and anticipating a result which would decide them forever against all such expedients to promote the cause of religion. Others had come for the purpose of making an experiment—and were willing to do every thing in their power to make it a fair experiment. As the meeting progressed, the apprehensions of evil vanquished, prejudices were removed, and the brethren who had entertained them, seeing that the meeting was going to be a different thing from what they had imagined it would be, entered cordially into the work and at the close they were unanimously of the opinion that it had been an occasion of great interest and of great importance to the church, and that such an amount of good had been done as would justify further experiments of the same kind. It appeared that from 140 to 150 hopeful conversions had taken place, and no doubts were entertained that hundreds had been deeply and solemnly impressed who did not appear among the anxious. A majority of the converts were of the male sex, among whom were a number of professional characters, and a pretty large proportion of the remainder were men of cultivated minds, and some of them are known to exert an extensive influence in society. They were from all the adjacent counties. Probably not less than twelve counties will be more or less benefited by the Christian influence which will, it is hoped, be hereafter exerted by those who were made the willing subjects of grace at this meeting. A considerable party came over from Rockbridge Co., chiefly from Lexington; and of those who remained until the close of the meeting, only one remained without a hope in Christ, and that one returned with the arrows of conviction in his conscience.

It was a season of high spiritual enjoyment. Ministers felt themselves greatly benefited; Christians were edified and inspired with new life; some appeared to experience the light and liberty of the gospel for the first time, and re-

returned to their former condition, with the new converts, in the blessings they had obtained.

It will probably be inquired whether we met with any serious difficulty in maintaining order? We answer—none.—There was not a censure expressed, not a reprimand given during the whole meeting; but on the contrary, we more than once had occasion to express our gratification at the order and decorum which characterized the conduct of the people.

From the first we announced our intention not to resort to any offensive means of keeping order; we told the people that we threw ourselves upon their honorable and gentlemanly feelings, and hoped they would know how to appreciate our motives. They doubtless felt the force of the appeal. Some other things may have contributed to the good order of the meeting. There were many men of high respectability who identified themselves with the meeting, and whose influence was felt. Again, there were no scenes of disorder calculated to excite disgust and contempt; nothing to divide religion of that solemn dignity which gives it a claim to the universal respect and veneration of rational men. The preaching was mainly addressed to the understanding and the conscience; the claims of God were asserted; the way of salvation was explained; men were taught by clear illustrations *how to begin the work*; the provisions of divine mercy in all their fulness were offered, and the obligation to an immediate acceptance of the offer was enforced, every plea for postponement was taken away; cordial obedience to the will of God as revealed in the gospel was shown to be the essence of religion, and a refusal to render that obedience immediately was demonstrated to be rebellion. These truths were brought forward in a great variety of lights, and enforced in a manner which evidently excited a deep and solemn attention; and so extensive was the impression, as appeared when the anxious were called out, that an intelligent brother of another denomination expressed his surprise at seeing such an effect produced by the plain simple exhibition of truth, without the apparent excitement of much animal feelings. On the whole, we feel convinced that a Camp Meeting is an engine of great power for good or evil; that in the hands of judicious and pious men such meetings may do incalculable good. The experiment we have made, though not without imperfection, has convinced us of the practicability of conducting them without disorder; certainly with no more disorder than might be expected among a large collection of people on any other occasion.

Some doubts will probably be entertained with regard to the permanency of the impressions made upon the minds of those who are numbered among the converts. It would certainly be premature to form an opinion on that subject until they shall have had time to prove what they are. But so far as we could judge, they give as good evidence of a change of heart, as the nature of the case would admit;—as good as is ordinarily given by the converts at a four days' meeting. Certain we are that much pains was taken to give them the clearest and most discriminating views of the nature of religion,

and to guard them against all delusion and false hopes. At parting they were instructed how to conduct themselves, what would be expected of them, the new relation in which they now stood to the church of Christ, how they were identified with his cause, and how religion would be honored or dishonored by their future conduct. Many tears were shed, and many regrets we felt at parting with dear brethren and sisters whom we never expected to meet again on this side of heaven. May the grace of our Lord Jesus Christ be with them all!—Amen.

WM. C. WALTON,
J. S. ARMISTEAD,
J. D. MITCHELL, } Committee.
D. C. PROCTOR,

August 23d, 1831.

OBITUARY.

DIED, recently, at Monroe, Conn. in the ninety-eighth year of her age, Mrs. Hepzibah Hawley, relict of Milton Hawley. The deceased, though for years deprived of her bodily powers, nevertheless retained, to the last, in a remarkable degree, her mental faculties. She possessed a vigorous understanding, and an uncommonly retentive memory, and being passionately fond of reading, she neglected no opportunity for improving her mind.—She could, with surprising accuracy, relate the principal events which have transpired from the time of her childhood. Having lived almost a century, and seen "one generation pass away and another generation come," it could with truth be said of her, "That she was becoming a stranger in the midst of a new succession of men. A race who knew her not had arisen in the earth." In her life she set her numerous posterity a christian example worthy their strictest imitation. Her last painful illness, which continued for more than five months, she bore with that patience and resignation becoming a disciple of Christ. During the former part of her sickness, she was, in a measure, exercised with doubts and fears with respect to her spiritual condition; but as the king of terrors approached they vanished, and her soul finally set with a cloudless sky.

REV. ELISHA WISE

We have been informed by a letter from a friend at Walton, N. Y. of the death of this excellent man, formerly Pastor of a Presbyterian Church in Deposit.—Our correspondent says, His death like many others you have been called to notice the year past was triumphant.—Death was stript of all its terrors. His last words were, "all is joy." He suffered much during the last year, but bodily infirmities did not prevent his preaching. He had reason to rejoice over more retreating sinners the last year than any one year of his life. His people were many of them converted under his preaching, and there is now but one family in this society without the family altar. The Lord is doing wonders in this County among the people where he labored and prayed. His race was short but he worked while the day lasted and entered into his rest. But he can rejoice in Heaven.

Death of Dr. Rice.—The Rev. John H. Rice, D. D. President of the Union Theological Seminary in Virginia, departed this life on Saturday evening 3d inst. in the 54th year of his age. His last words were, "Mercy is triumphant." Few clergymen in the United States were more generally known, or more highly esteemed.

POETRY.

ADDRESS OF A LITTLE SLAVE BOY
TO HIS MASTER'S SON.

Dear white young master, hear, I pray,
What your poor black boy aims to say.
I often wonder why should be
Such difference betwixt you and me;
For I'm as tall and strong as you,
And many things as well can do,
Have hands and feet, can run and walk,
Can feel and see, can hear and talk.
'Tis true I am not nice of speech,
For who poor simple black will teach?
For me to labor, dig, and hoe,
Is all that I am like to know;
But you have teachers every day,
And much you learn, at least you may;
They teach you to be good and wise,
But my hard lot this boon denies.
Dear good young master, pray attend,
You can poor friendless black befriend;
Neglected, ignorant, and rude,
I fain would learn, would fain be good;
Oh teach me part of what you know,
You will not lose what you bestow;
And if a slave I still must be,
Oh let my mind at least be free.
I heard your kind mama one day
A little lesson bid you say,
She bid you fix it in your heart,
Nor ever from its law depart;
'Be you to others kind and true,
As you'd have others be to you;
As you repeated what she taught;
My ear, my heart, the lesson caught;
And will he make this rule his guide?
He will, he must, my heart replied;
And oh! what joy to all my race,
When all of his, this rule embrace.
Now, dear young master, what would you,
Were our lots changed, wish me to do?

Liberator.]

W. M.

"Two Little Birdies."—There were two sisters in the North, who had saved a little property, upon which they lived. When a case was presented to them by a minister, they said, that they cut and carved so close, that if the King himself were to come, they should not have any thing to give him. "Oh, but," said the minister, "I do come from the King?" "Well, we canna' gie ye any thing." "Nae, what not a penny a week?" "A penny a week indeed! why that's just 4s. 4d. a year; nae, we canna do any sic a thing."—The minister was casting his eyes about him, and perceiving two birds hanging up in handsome cages, he said,—"What hae ye gotten yonder?" "O, only two little birdies." "And what might they cost ye, now?" "About half-a-croon a piece." "And do they eat any thing?" "Aye, sure, and in-

you?" "Oh, not less than two shillings and a half, two pence half-penny a week." "Oh, the shame o' yoursels! for shame o' yoursels! to spend twa shillings a year upon two little birdies that ne'er lay ony eggs, and ha' naething to gie to the cause o' God!" "Well, but now we ha' gotten them, what would ye ha' us do wi' em?" "Do wi' em—why open the window and let them fly awa!" Now, my friends, if you have got any little birdies, any thing that would prevent your giving to the cause of God, open the windows and let them go immediately.—*Rev. J. Edwards, at London Home Miss. Ann.*

An authentic anecdote is told of the atheistical Volney, which may convey an instructive hint to other infidels. The scene occurred in a vessel on one of our western lakes. A number of gentlemen and ladies were passengers, when a heavy storm arose, that threatened the loss of the vessel and crew. The mast was carried away; the helm became ungovernable; the ship struck repeatedly, and was expected every moment to go down; and all was terror and dismay. None, however, was more affected than this boasting atheist. He cried and groaned, entreated the captain, and threatened him; threw himself prostrate; and at length, as the last resort, cried out, "O! my God, my God, what shall I do?" One of the passengers who had more self-possession, said to him at this juncture, "Mr. Volney, what, you have a God now?" Volney replied with trembling anxiety, "O, yes! O, yes!" an acknowledgement which was fully appreciated by the bystanders, though he afterwards endeavored to explain away the force of it, when landed safe on shore.

Infidels seldom feel safe. Thousands of instances have occurred, to show that in an hour of eminent peril, they generally feel the need of an almighty arm to aid them, as well as a power to save them from the condemnation of sin. What is that religion worth, then, that forsakes its advocates in an hour of trials? Atheists, Deists, Universalists, Unitarians, answer the question at once, and not wait for the time of extremity. That time is just at hand.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 16, 1831.

H. W. Catlin, Harvinton; Samuel McKay, Bloomfield, Ky.; Thos. Coit, Canterbury; Mrs. A. R. Swartwout, Fishkill, N. Y.; Rev. D. Jones, Monroe; S. Randall, Annapolis, N. Y.; M. Powell, Granby; F. Ferris, Canaan; H. Beebe, Lawrenceville, Pa.; Rev. G. H. Cowles, Austenburgh, Ohio.

TERMS.—\$3, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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